CATHOLIC ·ACTION·

ol. XXI, No. 8 AUGUST, 1939

POPE PIUS XII SPEAKS:

"IN ALL great works of humanity, as in the human-divine work of the Redemption, God has made woman the associate and auxiliary of man. But this collaboration seems to us more opportune today than ever before....

"OUR human society is in immediate danger of disintegration. It is true that efforts toward a semblance of unity are not lacking but the proposed plans will suffer fundamentally if based on the same principle as the wrongs they seek to remedy....

"YOURS be the task, Catholic women, young and old, of bending over the seriously wounded world. Through you, may the multiplicity of ethnic groups find unity in Divine Sonship and in human brotherhood."

—Address of His Holiness, Pope Pius XII, to the Congress of the International Union of Catholic Women's Leagues, Rome, April, 1939. (See articles in this issue on the San Francisco Convention of the N. C. C. W.)

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE

NATIONAL CATHOLIC WELFARE CONFERENCE

:-: What It Is — What It Does :-:

"This organization (the N. C. W. C.) *is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."*—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Youth, National Center Confraternity of Christian Doctrine, Catholic Information, Publications, Business and Auditing, and* CATHOLIC ACTION, *official organ, N. C. W. C.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

VOL. XXI, No. 8 AUGUST, 1939

OUR COMMON CATHOLIC INTERESTS

New "Catholic Faith" Series of Catechisms Now Ready for Distribution

UP TO July 28, 1939, thirty Bishops had indorsed "Catholic Faith—A Catechism," a series of three books on Christian Doctrine in catechetical form, just published by the Catholic University of America, Washington, D. C.

"CATHOLIC FAITH" represents the fruit of five years of labor by a commission appointed, under the personal supervision of the Rector of the Catholic University, to bring out a new Catechism based on Cardinal Gasparri's Latin Catechism, which has been approved for use throughout the world. The Catholic University has used this authoritative text in preparing the new Catechism which meets the needs of the Church in America today. Artistic pictures, treatment of present-day problems, interesting projects and excellent press work make this new Catechism the equal of the most advanced school book published, authorities say.

FREE sets of the three books of "Catholic Faith" will be sent upon request to all educators, it has been announced. Application should be made to the distributor, P. J. Kenedy and Sons, 12 Barclay Street, New York City.

THE REV. DR. FELIX M. KIRSCH, O.M. Cap., professor of Religious Education at the Catholic University of America, has been in charge of the work of bringing out the new Catechism, to make sure that the doctrine defined in "Catholic Faith" would be in perfect harmony with the doctrine as presented by Cardinal Gasparri. Sister M. Brendan, community supervisor of the Sisters, Servants of the Immaculate Heart of Mary, was in charge of the wording of "Catholic Faith," to present Catholic doctrine in simple and vivid language.

DECRYING those who, "to gain and hold a popular audience," slander Jews "by misquoting, half-quoting and actually insinuating truths," the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee and chairman of the N. C. W. C. Department of Catholic Action Study in a letter to Rabbi Joseph L. Baron, of Milwaukee, says in this Jews have the sympathy of Catholics and calls upon all "to keep cool heads." His Excellency urges as an antidote "the constructive task of bringing God back into the lives of men."

Slandering of Jews Deplored by Archbishop Stritch in Letter to Milwaukee Rabbi

"Now it is all too true," he wrote to the rabbi, "that your people have been the victim in our day of a wicked movement which distorts truth and gilds falsehood."

In this, Jews have the sympathy of Catholics, wrote Archbishop Stritch, for "Catholics, too, are the victims of vile propaganda and a very hatred of truth." He exhorted sane men to keep cool in the face of "nefarious propaganda," and guide public opinion in safe channels, pointing out that in the end "truth does conquer."

The text of Archbishop Stritch's letter follows:

"I thank you for your kind letter of the 18th instant. It happens that I am one of the seven mem-

bers of the Administrative Board of the National Catholic Welfare Conference. It will be a great pleasure for me to read your letter to the other members of the Board.

"In these times, when nefarious propaganda is bringing untold sufferings to millions and estopping under specious pretenses the exercise of fundamental human rights in many quarters, it is highly important that sane men keep cool heads. If there are certain individuals, who to gain and hold a popular audience, degrade themselves and abuse the trust reposed in them by misquoting, half-quoting and actually insinuating untruths, sane men, who know full well that in the end truth does conquer, must guide public opinion in safe channels.

"Now it is all too true that your people have been the victim in our day of a wicked movement which distorts truth and gilds falsehood. Against this wicked thing it is our duty to protest, for we claim to be the followers of Him, Who proclaimed: 'I am the Truth.' Perhaps, we entertain a more intimate sympathy with you these days, for Catholics, too, are the victims of vile propaganda and a very hatred of truth. The expression of our horror at the calumnies heaped on your people is natural but I hope that all of us plumb this thing a little more deeply and discover for ourselves that at the bottom it is atheism. Defense is honorable, but in these times we should devote ourselves to the constructive task of bringing God back into the lives of men. Without Him there is not stable morality, no justice, no peace.

"You may be assured that I am always sympathetic to every effort to promote the universal recognition of human rights, which I hope we shall seek to found in God, without Whom they are but rhetoric."

Belief in God and Religion Fundamental Element of Democracy States Msgr. Ryan

THE fundamental elements of democracy are radiated in a belief in God and in religion, which is the recognition of the relationships between creature and Creator, the Rt. Rev. Msgr. John A. Ryan, director of the Social Action Department of the National Catholic Welfare Conference, told the Institute of Public Affairs held last month at the University of Virginia, Charlottesville, Va.

Positing religion as "the indispensable basis of democracy," Monsignor Ryan asserted that "those who do not accept God as the Creator and Ruler of the Universe can, indeed, profess themselves to be democrats but they cannot do so logically," for "they cannot vindicate their democratic beliefs by conclusive reasoning." He said that, "ignoring God as the foundation in a democracy, no constitution, no government, nor any ruler can logically claim the right to impose and enforce legislative or administrative enactments." He added that democracy regards the people endowed with natural rights as the source of earthly authority, but that unless there is a belief in God, there is no basis for the existence of these natural rights.

"Unless man accepts God as the Creator and Ruler of the Universe he cannot believe in natural rights," Monsignor Ryan declared. "Unless he believes that man was created in the image and likeness of God; unless he believes that man possesses a spiritual and immortal soul; unless he believes that man is a human person, endowed with worth and intrinsic sacredness he cannot logically talk about human rights. In Kant's fine phrase, 'man is an end in himself,' therefore, a man may not be treated as a mere means to any other man, to any group of men, or to any organization, even to the organization called the State."

"Only those who profess religion," he said, "at least to the extent of believing in God as the Creator and Ruler of the Universe, have a logical ground for maintaining individual rights and rejecting all forms of the totalitarian state. . . ."

Catholic Periodical Index Volume Made Available by the Catholic Library Association

THE first permanent volume in the series of four-year cumulations of the *Catholic Periodical Index* is in the hands of subscribers. The volume of 1,082 pages furnishes an index for the years of January 1930 to December, 1933 of fifty-two periodicals, newspapers, bulletins, etc., from Austria, England, Ireland, the United States and Vatican City and includes contributions in English, French, Gaelic, German, Italian and Latin languages. The general subjects represented are anthropology, education, history, literature, medicine, philosophy, religion, and sociology.

CATHOLIC ACTION is one of the group of magazines selected for inclusion in the *Catholic Periodical Index* and a member of the staff of the magazine served for years as a cooperating indexer.

Realizing that periodicals form an important source of information on Catholic thought and progress, determined efforts have been made over a period of many years to make an index for Catholic periodical literature a fact. The first quarterly issue appeared in 1930 and was followed by two further quarterly issues in the same year. In 1931, a cumulation for the year 1930 was published and later the 1931 Annual appeared. The financial burden of the new venture prevented further publication until now, when the 1930-33 volume is made available, adding two years to the earlier published material.

The original arrangement of working with a number of volunteer cooperating indexers has been abandoned in the interests of greater uniformity and the present volume has been prepared by the H. W. Wilson Com-

ny for the Catholic Library Association. With the sumption of current indexing as of January, 1939, l work will be done at the central office in the H. W. ilson Company, New York City. Laurence A. Leavey the present editor of the *Catholic Periodical Index.* CATHOLIC ACTION wishes to congratulate the editor, e Wilson Company and the Catholic Library Asso- ation upon an accomplishment of no small moment nd to extend its sincere wishes for the successful ntinuation of the Index.

THE instruction of mankind in the ways and means to establish a just social order and thereby nticipate unwarranted concentration is an authentic sk if not a central purpose of education," declared the Rt. Rev. Msgr. Francis J. Haas, dean of the School of Social Sciences of the Catho- University of America, in a Golden Jubilee lecture elivered at the University last month.

Task of Education Is to Establish Just Social Order States Monsignor Haas

Speaking on "Catholic Education and the Social iences," Monsignor Haas warned that "a world ovement toward concentrated executive power is erywhere threatening the basic liberties of men." ting the specter of unemployment in the United ates, Monsignor Haas declared that "vast sections of manity do not submit indefinitely to injustice," add- g that, "driven to desperation, they fall in with the odern trend toward Totalitarianism which, as bitter perience shows, is less a cure than it is another sease."

Monsignor Haas said that in a little more than a cade American economy has changed, so that "our mediate economic task is not so much how to get ods produced as it is to get goods, when they are oduced, into the hands of the great mass of our pulation." "This can be done through a fairly mple device," he went on. "Provide all industrious tizens, able and willing to work, with adequate buying wer. This, however, is more easily said than done cause we must first undo the evils caused by long ars of short-sighted social and economic policy. The doing of these evils is, in a democracy, a matter of ucation; and education takes time, and time is, in is instance, not on the side of the angels."

Blaming Individualism for the world problems of e day, Monsignor Haas declared that "society has me to the place now of asking an accounting of ucation" in the effort of man to secure knowledge ith which to understand and combat conditions ich were growing intolerable to all thinking men." "Catholic Education," Monsignor Haas asserted, ontemplates the proper functioning of not one but veral agencies"—the family, the school, the Church, e government, and the occupation.

"No one of these five agencies is exclusive," he went on. "Each one is limited in its sphere, although influencing all the rest. Each one must be permitted legitimate freedom to exercise its rights and perform its obligations; otherwise the result is imperfect, or even vicious. The problem of educators is to harmonize them, to blend them into one unifying force.

"Each one of these five agencies has its own work to do in education, but no one of them occupies what might be called a monopolistic position. 'Education,' affirmed Pope Pius XI in his encyclical on 'Christian Education of Youth,' 'is essentially a social and not a mere individual activity.' It is a social activity not only in the sense that it is a joint enterprise, but also in the sense that it has a public purpose. In order to know and understand its precise nature, however, we must know and balance the functions of each one of the five agencies."

REVIEWING the world-wide activities of the Catholic Church in the field of social welfare in 1938-39, the "International Labor Office Year Book," which has just been published in Geneva, stresses the fact that the special concerns of the Bishops were the protection of "human personality" against the ideologies which sacrifice it to the State, and the condemnation of exaggerated nationalism, the Rev. Albert Le Roy, S.J., of the Labor Office Staff, points out.

Geneva Labor Office Year Book Lauds U. S. Social Action Program

As evidence of such protection the "Year Book" quotes from recent statements made by the Supreme Pontiff himself as well as other high dignitaries of the Catholic Church. Like the Pope, these statements denounce exaggerated nationalism as "erroneous and dangerous; it raises barriers between peoples and is contrary to the law of God and to the Creed that we repeat in *all* the cathedrals of the world."

The "Year Book" then refers to the letter of the late Pope Pius XI to the Catholic University of America, urging it to draw up a constructive program for social action suited to local needs and likely to enlist the support of all men of good will.

"The American episcopate saw in this recommendation an encouragement of its traditional attitude of fidelity to the free institutions of the country; it recommended that the people should be instructed in the true nature of Christian democracy," says Father Le Roy.

Special mention is made of the first annual National Catholic Social Action Congress at Milwaukee, Wis., in 1938.

"It may be said to have been the most important demonstration of social Catholicism in the United States during the past year," the "Year Book" says.

As regards weeks specially for the clergy, Father Le Roy says the "Year Book" reports considerable development, particularly in the United States, Great Britain, France, Poland and Hungary. Vacation courses for students also increased.

The "Year Book" also mentions that the Catholic Association for International Peace and the Conference of Student Peace Federations declared at their 1938 meetings that "economic justice" is the best guarantee of peace.

Spread of Retreat Movement Among Catholic Women Reported at New York Congress

THE rapid spread of the retreat movement among Catholic women in the United States was stressed at sessions of the National Laywomen's Retreat Movement Congress held last month in New York City. The program yesterday took place at three different points — St. Patrick's Cathedral, the Temple of Religion at the New York World's Fair, and the Commodore Hotel.

The Most Rev. Francis J. Spellman, Archbishop of New York, presided at a Solemn Mass in the Cathedral yesterday morning, which was attended by about 4,500 persons. In the afternoon discussion groups met at the Commodore and in the evening the day's final session was held at the New York World's Fair.

Preacher of the sermon at the Mass which officially opened the Congress was the Very Rev. Edward Leen, former headmaster of Blockrock College, Dublin, who declared the world needs today actual devotion and obedience to God. The principal speaker at the session in the Temple of Religion was the Rev. James M. Gillis, C.S.P., editor of *The Catholic World.*

A total of 20,474 women are known to have made retreats last year, Miss Mildred McCauley, national chairman of the movement, reported. She added that possibly 5,000 more women made retreats but were unreported.

Spread of the movement along occupational and other group lines also was reported, it being stated that expansion was notable among women factory workers in the last three years. The development of the movement in this direction was said to constitute a potent bulwark against Communism.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

August, 1939

July 29–3—Catholic Central Verein of America—84th annual national convention; the annual national convention of the National Catholic Women's Union of America; and the state conventions of the two organizations; San Francisco, Calif.

4–6—Ukranian Catholic Youth League—annual convention, Buffalo, N. Y.

6–9—National Conference of Catholic Charities—annual convention, Denver, Colo.

7–11—Daughters of Isabella—twelfth biennial convention, Providence, R. I.

14–19—Summer School of Catholic Action Under Auspices of Blessed Virgin Sodality, Washington, D. C.

15–17—Knights of Columbus—national convention, Seattle, Wash.

21–26—Summer School of Catholic Action Under Auspices of Blessed Virgin Sodality, New York, N. Y.

22–25—Catholic Students' Mission Crusade—11th national convention; and the 1st national meeting of the Missionary Union of the Clergy, Washington, D. C.

24—Consecration of Rt. Rev. Msgr. Thomas A. Connolly as Titular Bishop of Sila, at San Francisco, Calif.

27–Sept. 9—Pax Romana—eighteenth world congress—Washington, D. C., Aug. 27–Sept. 2; New York, N. Y., Sept. 3 to Sept. 9. The National Federation of Catholic College Students will meet at the time of the Pax Romana meeting at Fordham University.

28–September 2—Summer School of Catholic Action Under Auspices of Blessed Virgin Sodality, Chicago, Ill.

30–31—Catholic Conference on Industrial Problems—regional meeting, Seattle, Wash.

31–Sept. 3—Order of the Alhambra, Washington, D. C.

September, 1939

2–4—National Catholic Interracial Federation—annual convention, Pittsburgh, Pa.

2–5—Italian Catholic Federation of California—annual convention, San Jose, Calif.

7–8—National Council of Catholic Women National Board Meeting, San Francisco, Calif. (See below for convention dates.)

8–10—Newman Club Federation—24th annual conference, Bretton Woods, N. H.; University of New Hampshire, Durham, N. H.

9–14—National Council of Catholic Women—19th annual national convention, San Francisco, Calif.

October, 1939

14—Diocesan Rural Life Directors—annual meeting, Spokane, Wash.

15–18—National Catholic Rural Life Conference—annual convention, Spokane, Wash.

17–18—Third Order of St. Francis in the United States—national executive board meeting, Washington, D. C.

25–26—Minnesota Council of Catholic Women—19th annual convention, St. Paul, Minn.

26–29—National Catholic Alumni Federation—biennial convention, New York, N. Y.

November, 1939

4–7—Catechetical Congress—fifth national, Cincinnati, Ohio.

15–17—Annual meeting of the Archbishops and Bishops of the United States, Washington, D. C.

CATHOLIC THEATER—
A CULTURAL CATHOLIC ACTION MOVEMENT

IT IS safe to say that five years ago "Catholic Theater" was verbal gossamer, misty and tenuous. It was the caption of an unpainted picture; the mystical voice of an unphrased aspiration of American Catholic intellectuals. Today, the picture is a reality and the aspiration a fact.

With the second biennial national convention of the Catholic Theater Conference, held at the Catholic University of America June 27 and 28, now part of the American Catholic record, it seems equally safe to affirm that "Catholic Theater" now represents a vital reality, a factor appearing ever more sharply in the milieu of Catholic Action. There is increasing concurrence in the opinion expressed at the Washington meeting by Archbishop Beckman, honorary head of the movement, that over and beyond the formation of Catholic Theater as an agency for developing our Catholic dramatic tradition, a strong and ideal movement will not only aid the American secular theater, but actually save it from the moral and esthetic depravity which now threatens its ruin.

By E. Francis McDevitt, Editor of *Catholic Theater*, Official Organ of the Catholic Theater Conference

F A definition is in order, it might be said that "Catholic Theater," generically, is a movement among and by Catholic drama groups which seeks teach, represent, and project the Catholic way of e and living through the medium of the stage, by itedly adhering to the fundamental standards of tholic philosophy, art and morality as applied to the ater; and, specifically, an effort to establish a solid d enduring American Catholic dramatic tradition by creation of a Catholic dramatic literature, by the vision of this literature to the Catholic theater ups of the nation for production, and by the inte- tion of this tradition with the rich depository of holic faith and culture.

Views of Catholic Theater

Catholic Theater as a reality can be viewed in two ys: first, as a movement, or as an organization—the holic Theater Conference; secondly, as the realiza- n of the movement's objectives. In short, as an empt and as the successful termination of the empt.

t is the first conception with which we must be con- ned here, simply because Catholic Theater as a tradi- n, an institution, is still a goal to be achieved.

That the movement itself is here, and to stay, was vincingly proven, by and at the convention of the ference. The sessions wrote plainly across the es of Catholic annals the fact that the dream of a Catholic drama leaders at Chicago in 1937, when Conference was founded, has received a local habi- on as well as a name and stands forth a healthy, wing federation of Catholic drama organizations nd together by the common aims and purposes of holicism.

The convention disclosed what has taken place in these past two years to make the dream come partially true: a notable increase in the number of Catholic groups in the movement; the publication of recommended play lists as a step preliminary to the erection of a Catholic play repertoire; the publication of a theater arts magazine as the mouthpiece of Catholic Theater; the conduct of two "play cycles," those devices designed to coordinate Catholic stage activity in a regional way so as to exploit vigorously Catholic drama by Catholic dramatists; and, over all, the keen and active interest of at least two outstanding members of the Hierarchy—the Most Rev. Francis J. L. Beckman, Archbishop of Dubuque, who graciously accepted the honorary presidency of the Conference, and the Most Rev. Eugene J. McGuinness, Bishop of Raleigh, who took part in the convention sessions.

Plans of Catholic Theater Stated

Small beginnings these, but foreshadowings of great things to come, under the honorary presidency of the Archbishop and the active presidency of the Rev. F. G. Dinneen, S.J., of Chicago. A preview of these future projects was made available in the plans outlined at the convention for the expansion of Catholic Theater. Envisioned were the following: a library of new American Catholic plays; play cycles, drawing from this repertoire, held annually in all of the more than a score of regions of the Conference; expansion of *Catholic Theater*, the Conference's official organ, into a Catholic Theater Arts Quarterly; a lecture bureau; a complete guide to play material as to character, quality and availability; efforts to bring about a reduction of royalties in published plays for the benefit of weak drama groups.

At this juncture, it can be added significantly that one of the most important actions of the convention was the decision to affiliate with the Department of Lay Organizations of the National Catholic Welfare Conference.

Further measuring the status of Catholic Theater, the convention emphasized that Catholic Theater is already a physically developed element in Catholic life. There are thousands of Catholic stage organizations throughout the country, with their own theaters and equipment; thousands of expert directors and technicians; gifted actors and actresses; and a host of enthusiastic, talented youths receiving splendid theatrical training in the drama schools of our large universities. These are the tangible assets of Catholic Theater already in our hands. What remains is to vivify and impregnate this potential agency of Catholic Action with the breath and being of Catholicism, with the common vital principle of the Catholic spirit.

Idea of Catholic Drama Not New

Like Catholic Action, Catholic Theater, essentially, is not new. It is a particular application of ancient and eternal Catholic principles to the world of the stage. The close kinship between the drama and the Church had its origin in the life of Christ Himself. The Rev. Daniel A. Lord, S.J., preaching a trenchant sermon at the convention Mass, made this point most eloquently when he termed Our Lord "the Great Dramatist," Who, "from the opening chorus of the angels on the hillsides of Bethlehem to the Consummation on the Cross of Calvary," lived dramatically and made the New Testament an "actor's paradise."

Truth Through Gaity and Beauty

Father Lord referred to the German movement called "Strength through Joy," and declared that "we Catholics and we Catholic Theater lovers can say 'Truth through Gaiety,' 'Truth through Beauty.'" "These are two things," he said, "that are as important to the heart of man as bread. God is more often betrayed by His enemies in the use of these things than in the need for bread. He is betrayed more often on the stages of nations than in the Council Chambers and Parliaments of the world. He is betrayed in this way because these things are so often used to drag the souls of men from the true gaiety of the spirit to the false gaiety of the flesh. God meant His children to be gay. He meant our voices to be lifted up in song, our hearts to be full of laughter. He has given us the beauty and grandeur of nature to show us that beauty is part of our inheritance.

"So we assemble for a high and noble purpose, convinced that man cries for gaiety, whether he be jobless or not; because we feel that good things must not belong to God's foes; because we know the plays of Shakespeare and the music of Verdi have done more to tie the world together into a cultural whole than all the peace treaties of history; and because we further know that where men laugh they are not oppressed and while they laugh they will not submit to the oppressor."

Then, too, His Excellency, Archbishop Beckman, giving a most clear hint as to how, as its honorary leader, he will view Catholic Theater, said at the convention banquet that because of the very dramatic beginnings of Catholicism itself there can be few who would question "the mature acquaintance with and proper place of the Church in the field of the drama."

A further insight into the Archbishop's conception of Catholic Theater's role in the work of salvation is provided by his notable address. Over and beyond the formation of Catholic Theater as an agency for developing our own Catholic dramatic tradition, His Excellency foresees a strong and ideal Catholic theater not only aiding the American secular theater but actually saving it from ruination on the petard of its own moral and esthetic depravity.

Church Stands for Dramatic Integrity

From earliest times, the Archbishop stressed, the Church has waged constant battle "for the maintenance of theatrical integrity," and today, he added, the stage bears "the same materialistic pockmarks which disfigured and ultimately ruined the theatrical face of the Roman Empire."

"We note also," he said, "that it is sick with the progressive anemia of commercialism, its unlimited possibilities for great beauty and exaltation, for spiritual refinement, corrupted to the core; its mission is the exaltation of vulgarity; its backbone has long ago metamorphosed into a sickening jelly; its arteries are hard with the hardness of clinking 'box-office'; sentimentality and surface noise are its bravest exponents; the microscopic examination of moral weaknesses its cardinal function."

The overtones in these statements of the Archbishop are quite audible: Since the theater is an expression of the human soul it will live; and since it cannot live under the incubus of the conditions cited by the Archbishop it will survive because of the influence of an "Ideal Catholic Theater," which, His Excellency said, must be "unmistakably Catholic," be organized with unity, purpose and determination, and do plays that are definitely Catholic and artistic.

No better way of closing this evaluation of Catholic Theater is conceived than by taking, with its archbishop-president, the long view of its future. For it is indeed a very beautiful vista which meets our eyes in doing so.

"If we are limited in material resources, necessarily handicapped by the very youth of our movement," His Excellency said, "we are not in the (*Turn to page* 19)

San Francisco—

By Rev. Gerald J. Geary

Fountain Source *of* Religious Romance

THROUGH the courtesy of the Assistant Pastor of St. Edward's Church, San Francisco, contributor of the present article, we are privileged to present to our readers this brief but impressive story of the Archdiocese of San Francisco, whose distinguished Metropolitan, His Excellency, Archbishop Mitty, will be the host to the 19th Annual Convention of the National Council of Catholic Women, September 9-14, 1939. The tentative program of this important meeting is printed in another section of this issue. California, with its Catholic background, historic place names, missions and monuments, has contributed a remarkable chapter to the history of the Catholic Church in the United States, as delegates and visitors to the Women's Council Convention will be sure to realize once they experience the welcome hospitality and religious appeal of this fountain source of the Golden Age of the Missions.

THE story of the Archdiocese of San Francisco is one that is as exciting and romantic as the name California itself. It is a story which brings up he picture of Spanish conquistadores and Franciscan adres winning a hostile land and savage people, of old hungry "Forty-Niners" bringing a new and oisterous civilization, of hardy pioneers laying the oundations of a great commonwealth. California with s Catholic background, its Catholic place-names, its storic missions and religious monuments contributes remarkable chapter to the history of the Church in is country.

eginnings of Catholicism in California

The beginnings of Catholicism within the present mits of the Archdiocese are identified with historic ission Dolores in San Francisco. On November 1, 69, Gaspar de Portola discovered San Francisco ay. Recognizing its strategic and economic impornce, the Spanish authorities commissioned the Franscan padres to establish there on October 9, 1776, the urth of the California Missions, San Francisco de sis, popularly known as Mission Dolores after the royo near which it was located.

Subsequently four other missions were established thin the present Archdiocese: Mission Santa Clara in 77, San Jose in 1787, San Rafael in 1817, and Mison San Francisco Solano, at Sonoma in 1823. Here r more than half a century, as part of the extensive lifornia mission system, the work of christianization d civilization of the aborigines prospered.

The ordered lives of the mission neophytes, the matic churches and arcaded cloisters which they conructed, the broad fields, the teeming granaries and the merous herds of cattle centered about each mission—re all evidences of the zeal and labors of the padres d of the transformation which they had effected in e land.

The Golden Age of the Missions was brought prematurely to an end by a confiscatory secularization law enacted by the California Legislative Assembly in 1834. Since the proclamation of Mexican independence in 1821, politicians both in Mexico City and in California had been enviously eyeing the prosperous mission establishments. With the enactment of secularization, they callously deprived the padres of the administration of the mission properties and by the ruthlessness of their methods drove the mission Indians in bewilderment from their old homes. Within six years the fruit of three score and five were destroyed. The missions were pillaged and their crops and numerous herds were sold by the lay administrators to enrich themselves and their friends.

Original Diocese of Both Californias

In 1840, in an attempt to arrest the work of destruction, California was placed under diocesan rule. The Diocese of Both Californias was erected and one of the Franciscan padres, Francisco Garcia Diego y Moreno, was appointed the first bishop. Bishop Diego labored energetically and heroically but found his every move opposed by the despoilers of the missions. When he died in 1846, the orphaned Church in California seemed inevitably doomed to destruction.

And yet the prayers and sacrifices of the padres were not to be in vain. In the mysterious ways of Providence, the blood and sufferings of the martyrs became the seed of Christians. Three months after the death of Bishop Diego, California was annexed to the United States and two years later the discovery of gold transformed the quiet Mexican province into a modern American state.

The amazing influx of "Forty-Niners" confronted the Church with a new crisis. The few aged and infirm survivors of the mission period found it physically impossible to minister to the spiritual needs of the new

population. An energetic leader, another Serra, was needed; and the need was answered by Joseph Sadoc Alemany, O.P., whom Pope Pius IX appointed second Bishop of California on May 31, 1850.

Pioneer Work of Bishop Alemany

When Bishop Alemany arrived in San Francisco in the middle of December, 1850, he found himself at the head of a diocese which extended from Lower California 2,000 miles northward to the Oregon border, and eastward across mountains and deserts to the Great Divide and the Colorado River. In all this vast territory there were approximately 15,000 Catholics and to provide for them only the few half-ruined churches still occupied by the last of the mission padres.

Saintly, learned and practical, Bishop Alemany was eminently fitted to undertake the work of Catholic reconstruction. With vigorous personality he rallied his flock around him, and by the ardor of his appeals obtained the services of priests and brothers and sisters from the more populous sections of this country and Europe.

With such rapidity did the Church progress under his leadership that on July 29, 1853, the Holy See divided the original Diocese of Both Californias into the Archdiocese of San Francisco and the Diocese of Monterey-Los Angeles. During the next 31 years the pioneer Archbishop of San Francisco established the foundations upon which the Church of today rests.

Churches were built not only in San Francisco and the other cities of the Bay Region, but also in the great valleys of the San Joaquin and the Sacramento and in the mining camps of the lofty Sierras beyond. With the help of the religious orders he established colleges and academies for men and women, parochial schools and day homes for the children of the flock, hospitals for the sick, asylums for the orphans and a directory for the homeless boy. With a persistency that would not be denied, he obtained through the federal courts the return to the Church of the confiscated mission properties and in 1875 by the award of the Claims Commission in Washington secured from the Government of Mexico a sum of over $900,000 for the Church in California as its share of the Pious Fund.

Contribution of Archbishop Riordan

When finally in 1884, when the weight of years and the stress of his long but willing toil had told upon him, he resigned his see into the hands of his Coadjutor, the Most Rev. Patrick William Riordan, he left behind him an archdiocese in which there were 131 churches, 182 priests, 6 colleges, 18 academies, 5 asylums, 4 hospitals, and a Catholic population of about 220,000.

For the next 30 years, the second Archbishop of San Francisco, ably continued the work of his predecessor. A recognized leader of the American Hierarchy, he brought renown to the Archdiocese of San Francisco. In accordance with the decrees of the Third Plenary Council of Baltimore he gave impetus to the development of a parochial school system. Through the establishment of St. Patrick's Seminary at Menlo Park, in 1898, he gave stability to the Church in the West by the development of native vocations.

His true stature was revealed by the catastrophe which visited the Archdiocese in 1906. In the area devastated by the earthquake and fire, 12 of the most flourishing parishes in the archdiocese were completely wiped out, schools and hospitals were destroyed, and a property loss of over $3,000,000 was suffered. And yet when Archbishop Riordan died on December 27, 1914, the Archdiocese had not only fully recovered from the blow which it had suffered but had progressed beyond the fondest expectations of those who had laid the plans of reconstruction in 1906.

Leadership of Archbishop Hanna

Edward Joseph Hanna, the third Archbishop of San Francisco, again brought leadership of an eminent degree to the Archdiocese. Long recognized as a leader in Catholic thought, he displayed his vision by the part he played in the establishment and organization of the National Catholic Welfare Conference. Archbishop of San Francisco during the World War and subsequently, he won for the Catholic Church in California by his qualities of public leadership a position of pre-eminence which it had hitherto never enjoyed. When he resigned his See on March 2, 1935, to spend his last days in the peace and blessedness of the Eternal City, he left behind him the memory of a great leader, treasured by both clergy and laity alike.

Now the fourth Archbishop of San Francisco, the Most Rev. John Joseph Mitty, ably carries on the splendid traditions established by his predecessors. Today in the Archdiocese there is a Catholic population of over 410,000, served by 416 diocesan priests and 287 of religious orders and congregations in 224 churches and chapels. More than 1,900 brothers and sisters carry on the work of education and charity in the numerous schools, orphanages and hospitals of the Archdiocese.

Under the leadership of Archbishop Mitty, assisted by the Right Rev. Thomas A. Connolly, newly appointed Auxiliary Bishop of San Francisco, the cause of Catholicism in this Archdiocese is destined for a future unbounded in its promises.

VISIT TO MISSION DOLORES PLANNED

On Sunday, September 10, 1939, the members of the National Council of Catholic Women, meeting in 19th annual convention, will assemble for Benediction of the Blessed Sacrament in the Mission Dolores, mentioned in the foregoing article as having been established in 1776.

Well may they commemorate at the same time the Declaration of Independence which makes memorable that same year!

SERVICE SCHOOL *and* CONFERENCE BUREAU BENEFIT THROUGH 1939 C. D. *of* A. GIFTS

ED by its supreme grand regent, Miss Mary C. Duffy, the Catholic Daughters of America held a most successful convention—its eighteenth biennial meeting—in etroit, July 10–15, 1939.

Continuing its outstanding program of generosity to atholic work in various fields, the Catholic Daughters of merica voted $2,000 to the Library Fund of the National atholic School of Social Service, Washington, D. C.; $1,000 the Midwest Antiquarian Association of Dubuque, Iowa; 2,000 to the Catholic Church Extension Society; $500 to ie Florida missions; and $1,000 to the National Catholic elfare Conference's Bureau of Information.

The Rev. Lucian L. Lauerman, director of the National atholic School of Social Service, addressed the women on ie "Relation between Catholic Women and Professional ducation."

Outstanding among the topics discussed at the sessions as the question of study clubs. Mrs. Lulu Spilde, of pringfield, S. Dak., chairman of the national Study Club ommittee, reported that practically every one of the 1,313 urts or local units of the organization has one or more udy clubs engaged in serious study of the Constitution of the United States, the life of Christ, discussions and research on international peace and other sacred and secular subjects according to the needs and interests of the members of each club.

Miss Miriam Marks, executive secretary of the National Center of the Confraternity of Christian Doctrine, told of the measures employed through the country to reach the spiritually underprivileged, especially children, through summer religious schools.

CITING the great need for religious vacation schools, the program used and the participation of lay groups and aids in furthering the work, Miss Marks commended the Catholic Daughters upon their contribution since the foundation of the national department in 1935, as an assisting agency to the Confraternity of Christian Doctrine.

Miss Mary C. Duffy, South Orange, N. J., was reelected supreme grand regent. Miss Frances Maher, Kane, Pa., reelected vice supreme regent; Miss Katherine M. Rosney, Poughkeepsie, N. Y., reelected secretary; Mrs. Anna M. Baxter, East Milton, Mass., elected treasurer; Mrs. Leonora Z. Meder, Chicago, reelected national counsellor.

N. C. W. C. Executives Heard by National Sorority Delegates

MISS ANNA ROSE KIMPEL, N. C. C. W. field secretary for Youth, was reelected national president of e Theta Phi Alpha Fraternity, national Catholic women's rority organized in state and secular colleges, at the urteenth annual meeting of the organization in Cincinati, Ohio, this week. The fraternity is an affiliate of the C. C. W.

One hundred and eighty-five delegates, representing 2,514 embers, attended the convention and heard notable addresses by officials of the National Catholic Welfare Conference and others.

Speaking at the banquet, the Rev. Dr. Howard J. Carroll, sistant general secretary of the N. C. W. C., told the legates that Catholics blessed with talents and education re in a position that thrusts upon them the responsibility leadership for spreading Christ's truth and providing a und basis for the reconstruction of society."

At one of the sessions, Miss Agnes G. Regan, executive cretary of the National Council of Catholic Women, ressed the necessity of Catholic leaders influencing their llow men by the exemplification of Catholic culture, adding at "there is no true Catholic culture that leaves God out the picture" and if a person leaves God out of his conption of the universe, "he lacks real culture."

The convention disclosed that Theta Phi Alpha, since its unding 28 years ago in 1912 under the guidance of the e Bishop Edward Kelly, of Grand Rapids, has increased units; it has chapters in 18 leading state and municipal iversities.

A message and blessing from the Holy Father, sent rough His Eminence Luigi Cardinal Maglione, Papal cretary of State, were conveyed to the convention as were eetings from the Most Rev. John T. McNicholas, O.P., chbishop of Cincinnati, and the Rt. Rev. Msgr. Michael Ready, general secretary of the National Catholic Welre Conference.

Stressing the chaos and confusion of the day resulting om the new paganism, Dr. Carroll declared "the world s wandered so far from the truth" that a responsibility f the gravest character" is thus placed on the doorstep of the Church, which, he added, has "the truth the world has lost and is looking for." But, he said, "the task of bringing the teachings of Christ to the world is so great that the very fewness of the clergy would preclude its fulfillment by them alone, even if it were not ordained otherwise."

"Those who still hold fast to Catholic teachings because they are satisfied of their validity," Dr. Carroll went on, "who have examined them thoroughly and have the unshakeable conviction that in them, and in them alone is to be found truth and a sound basis for the reconstruction of society, must in these days be a leaven for the modern world—or else be enveloped, weakened and crushed by it. If that is true in general, it is doubly true of those who, by reason of their greater talents and more extensive education, are in a position that thrusts upon them the responsibility of leadership."

MISS REGAN said "every Catholic girl in a secular university has a chance to disseminate the vital culture that underlies all Catholic teaching." "You must realize," she said, "that you are an exponent of not only your education but the accumulation of the culture of ages. If you do that, the influence you work in your private lives will be without measure.

"I once had the opportunity of going to Rome, where I spent one day in the catacombs. After exploring these dark caverns to their lowest levels and coming again into the sunlight, I looked from the doorway out upon the modern Rome and the grandeur of this modern city, and then thought of the processions of thousands of people who, centuries ago, had come out of that doorway to martyrdom. And I thought of what the Romans said of them: 'How these Christians love one another.' Because that love was the love of Christ the whole civilization of the world was changed. Today we face a modern paganism. We do not live in catacombs and are armed with education. With this weapon and supported by the principles of Catholic culture, the 2,000 members of Theta Phi Alpha, and the 26,000,000 Catholics in the United States could certainly bring back the world to Christianity."

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. EDWARD MOONEY, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN B. PETERSON, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; MOST REV. JOHN A. DUFFY, Bishop of Buffalo, secretary of the Administrative Board; MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board; MOST REV. SAMUEL A. STRITCH, Archbishop of Milwaukee, episcopal chairman, Department of Catholic Action Study; MOST REV. HUGH C. BOYLE, Bishop of Pittsburgh, episcopal chairman of the Legal Department; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Department of Lay Organizations; MOST REV. EDWIN V. O'HARA, Bishop of Kansas City and episcopal chairman of the Social Action Department; MOST REV. MARK GANNON, Bishop of Erie, episcopal chairman of the Press Department; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul.

Assistant Bishops, Administrative Board

MOST REV. EDWARD F. HOBAN, Bishop of Rockford; MOST REV. EMMET M. WALSH, Bishop of Charleston; MOST REV. KARL J. ALTER, Bishop of Toledo; MOST REV. FRANCIS P. KEOUGH, Bishop of Providence; MOST REV. WALTER A. FOERY, Bishop of Syracuse; and MOST REV. BARTHOLOMEW J. EUSTACE, Bishop of Camden.

RIGHT REV. MSGR. MICHAEL J. READY
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

BISHOPS' ANNUAL MEETING

The 1939 annual meeting of the Archbishops and Bishops of the United States will be held at the Catholic University of America, Washington, D. C., November 15, 16, 17, 1939.

Papal Secretary of State Writes Bishop O'Hara In Praise of Confraternity of Christian Doctrine

THE MOST REV. EDWIN V. O'HARA, Bishop of Kansas City and chairman of the Episcopal Committee on the Confraternity of Christian Doctrine, has received a letter from His Eminence, Luigi Cardinal Maglione, Papal Secretary of State, in which the Cardinal stresses the Holy Father's solicitude and encouragement for the progress of the Confraternity in the United States. The text of His Eminence's letter is as follows:

"I have to acknowledge receipt of two copies of the 'Proceedings of the National Catechetical Congress 1938,' which you forwarded through His Excellency the Apostolic Delegate some time ago.

"It gives me pleasure to inform you that the Holy Father received the volume with a warm interest born of his past acquaintance with the work your Confraternity is doing. After a careful examination of the report, he was graciously pleased to command that I assure Your Excellency of his keen solicitude for the future development of the catechetical movement in the United States and that I encourage you to continue along the way which has been so wisely marked out. That the grace of God may give abundant increase to your labors, he imparts to you and to the Bishops, priests, and religious who are associated with you in the Confraternity his paternal Apostolic Benediction."

U. S. and Mexican Prelates Receive Reports On Success of Montezuma Seminary in Las Vegas

THE remarkable success of Montezuma Seminary, established by the Hierarchy of the United States at Las Vegas, New Mexico, for the training of young Mexican aspirants for the priesthood, was reported to representatives of the Hierarchy of Mexico and the Hierarchy of the United States who met in Mexico City late last month.

The prelates were told of the appalling need of priests in Mexico, where there are now less than 3,000 members of the clergy and where civil laws prevent the training of seminarians.

Montezuma Seminary, it was stated, now has 468 students, with 30 members of the faculty. The seminarians represent 30 Mexican dioceses. A hundred new students are to enter Montezuma in September.

The Mexican and American prelates received from Vatican City the following message signed by His Eminence Luigi Cardinal Maglione, Papal Secretary of State, replying to a message of homage they had sent to His Holiness Pope Pius XII:

"Holy Father grateful for expression of love and loyalty from American and Mexican Bishops at Montezuma Seminary meeting stop Overjoyed at news of assurance of support for seminary which is very dear to his heart stop Sovereign Pontiff bestows upon meeting and Bishops paternal Apostolic Benediction."

Attending the meetings from the United States were the Most Rev. John Mark Gannon, Bishop of Erie and chairman of the U. S. Bishops' Committee for the Mexican Seminary; the Most Rev. James A. Griffin, Bishop of Springfield in Illinois and a member of the Bishops' Committee; the Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, Washington, D. C., and the Rev. G. Gerald Dugan, rector of St. Andrew's Church, Erie, Pa. Eight members of the Mexican Hierarchy, including the Most Rev. Luis M. Martinez, Archbishop of Mexico, at whose residence the meetings were held, and the Most Rev. Leopoldo Ruiz y Flores, Archbishop of Morelia, were in attendance at the joint sessions.

Pioneer Bishop of Crookston, Minn., Diocese Dies in Retirement at Age of Eighty-one

THE MOST REV. TIMOTHY CORBETT, retired Bishop of Crookston and Titular Bishop of Vita, died in Crookston on July 20, 1939. He observed his eighty-first birthday anniversary just a few days previous to his death.

Bishop Corbett, hailed "father of the poor and the sick," also was known for the zeal and literary style of pastorals

n which he urged the care of the poor, the sick and the rphans among his people.

Born July 10, 1858, at Mendota, the oldest town in the tate of Minnesota, following studies at home and abroad, ne future Bishop of Crookston was ordained in Boston une 12, 1886, by Archbishop Williams, named Bishop of ne newly erected See of Crookston April 9, 1910, and was onsecrated May 19, 1910. The ceremony was unique in ne annals of the Catholic Church in America, for at the ame ceremony, Archbishop Ireland and the co-consecrators, ishop McGoldrick and Bishop Trobec, also consecrated ishop O'Reilly of Fargo, Bishop Lawler of Rapid City, ishop Busch of St. Cloud, Bishop Wehrle of Bismarck nd Bishop Heffron of Winona.

Bishop Corbett ruled his See with benignity, solicitude nd true apostolic zeal. Outstanding among his pastorals ere those in which he discussed religious education.

We ask the prayers of our readers for the happy eternal epose of the soul of this pioneer bishop who contributed much to the up-building of the Church in the Northwest.

ongressional Record Prints Msgr. Ready's Letter uggesting Amendments to Social Security Act

EMPLOYES of non-profit, tax-exempt charitable, educational and religious institutions would be made eligible r the old-age benefits provided in Title II of the Social ecurity Act of 1935, under amendments of that act introuced July 6, 1939, by Senator David I. Walsh of assachusetts.

These amendments would at the same time continue the emption of these charitable, educational and religious stitutions from the payment of the tax levied by the ocial Security Act.

In presenting these amendments, which were submitted the Senate Committee on Finance, Senator Walsh obained leave to have printed in the *Congressional Record* e text of a letter which the Rt. Rev. Msgr. Michael J. eady, general secretary of the National Catholic Welfare onference, addressed to the members of the Committee on nance. This letter, which placed before the committee e views of the N. C. W. C. Administrative Board, recomended those changes which Senator Walsh has now nbodied in amendments.

verseas Division of War Council olds 20th Anniversary Reunion

HE Twentieth Anniversary Reunion of the Overseas Division of the National Catholic War Council was held New York, June 23-26, 1939.

Miss Agnes Collins, the only member of the overseas oup now on the headquarters staff of the N. C. W. C., presented the organization.

Many readers of CATHOLIC ACTION have probably forten this early group; many have never heard of it. But goodly number was present at the meeting and enthusiasally responded to the greetings sent by the Rt. Rev. Msgr. ichael J. Ready, general secretary of the National Catho- Welfare Conference, who addressed the group as "our lest child—our first-born." Other greetings were received om Charles I. Denechaud, overseas commissioner, N. C. C.; Mrs. Stocks Millar, supervisor, Women's Overseas tivities; Miss Agnes Regan, national executive secretary, C. C. W.; and Charles A. McMahon, editor of CATHOLIC TION and a member of the original War Council staff. A most attractive souvenir program paid affectionate bute to the late Father Burke, who organized "Clifton," e training school for overseas workers which laid the foundations for the present National Catholic School of Social Service. At the New York meeting the Overseas group presented Rev. Lucian Lauerman, director of the National Catholic School of Social Service, with a check for $600 as a donation to the Service School. Membership in and active support of the National Council of Catholic Women was voted by the members, who plan to meet annually. A feature of the souvenir program was the listing of the names of the 120 or more members of the seven overseas units under the heading "Where We Were; Where We Are; What We're Doing."

Mrs. Garnet T. Trainor, of Greenhaven, Rye, New York, was reelected president of the Overseas Division.

Holy See Names Maryknoll Priests Vicars Apostolic in Korea and China

TWO American-born Maryknoll priests—the Rt. Rev. Msgr. William F. O'Shea and the Rev. James F. Donaghy—were last month elevated to the Hierarchy by the Holy See. Msgr. O'Shea, born in New York City in 1884, has been named Vicar Apostolic of the Maryknoll Mission territory in Heijo, Korea; and Father Donaghy, born in New Bedford, Massachusetts, in 1903, has been elevated to the Vicariate of Wuchow, South China.

Bishop O'Shea, who has been Prefect Apostolic of Peng Yang, Korea, since late in 1938, has held important posts in this country in the Catholic Foreign Mission Society of America. He was a member of the second departure group of Maryknoll priests to leave for the Orient. After six years of highly fruitful missionary labors in South China, he was recalled to the United States to take the position of Rector of the Maryknoll College at Clarks Summit, Pa. Throughout the years he has spent in the missions, his remarkable ability as a linguist has been of invaluable aid. He has mastered a dozen foreign languages.

Ordained in January, 1929, Bishop-elect Donaghy left in September of the same year for Kaying, South China, where he labored until the end of last year, when, in the interests of his mission, he returned to this country.

To both bishops-elect CATHOLIC ACTION extends all good wishes for success in their difficult missions.

Dr. Russell, Baltimore Pastor, Speaker on Catholic Hour During August

FROM August 6 to 27, the National Council of Catholic Men will present the Rev. Dr. John J. Russell, pastor of St. Ursula's Church, Baltimore, Md., as the speaker on the Catholic Hour program, broadcast every Sunday evening from 5:00 to 5:30 P. M., E. S. T., over a nation-wide network of the National Broadcasting Company.

The general topic of Dr. Russell's addresses will be "God's World of Tomorrow" with titles for the four talks of the series as follows: "The Purpose of Life," August 6; "Our Sanctification," August 13; "Heaven," August 20; and "Hell," August 27.

Dr. Russell is director of the Junior Holy Name Society and of the Catholic Big Brothers of Baltimore. In 1932, he organized the Catholic Evidence Guild of Baltimore and has been its moderator ever since. The Guild, which is composed of a dozen priests, about thirty seminarians and as many of the laity, holds seven or eight meetings a week on the streets of Baltimore, explaining Catholic Doctrine to the man in the street, and during the winter conducts a weekly radio program as well as public presentation of the Stations of the Cross in the parks and in the City Hall Plaza every Lent.

Month by Month with the N. C. W. C.—(*Continued from previous page*)

Revised English-Spanish Edition of Civics Catechism Issued by Revista Catolica Press

A REVISED printing of the English-Spanish edition of the *Civics Catechism on the Rights and Duties of American Citizens* (Catecismo Civico de los Derechos y Deberes de los Ciudadanos Americanos) has just been issued by the Revista Catolica Press, of El Paso, Tex., with the permission of the National Catholic Welfare Conference, publishers of the original edition in English and in 14 foreign languages.

These printings, in which the English text appears in parallel columns with the foreign language version, include: Arabic, Bohemian, Croatian, French, German, Hungarian, Italian, Lithuanian, Polish, Portuguese, Roumanian, Slovak, Slovenian and Spanish. All editions have been published widely both in English and foreign language newspapers. In 20 years the English version has circulated to the extent of more than 1,750,000 copies, used mostly in the elementary parochial schools and in classes, conducted under both Catholic and non-Catholic auspices, preparing for the naturalization process.

Revision of the original English-Spanish text was made by Cleofas Calleros, Mexican Border representative of the N. C. W. C. Bureau of Immigration.

Copies of the English-Spanish edition are being distributed through the N. C. W. C. Publications Office, 1312 Massachusetts Avenue, N. W., Washington, D. C., and through the Revista Catolica Press, P. O. Box 203, El Paso, Tex.

Bishop Kelley, of Oklahoma, Honored by Boy Scouts for Service to Youth

THE Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa, and treasurer of the Administrative Board, N. C. W. C., is one of seven persons honored with the Award of the Silver Buffalo by the National Council of the Boy Scouts of America.

Announcement of the awards was made at a dinner session of the recent twenty-ninth annual meeting of the Council. The award is in recognition of "distinguished service to boyhood."

Following is the citation that accompanied the award to Bishop Kelley:

The Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa, clergyman and author. Chairman of the Catholic Committee on Scouting since October, 1933, under his leadership the plan of nation-wide Catholic participation in scouting was evolved and adopted by the Hierarchy. The Catholic Committee on Scouting did its work so well under his leadership that it was asked to enlarge its responsibility and to take charge of the whole youth program of the Catholic Church in America. This action was confirmed by the Bishops' Conference in October, 1938, and through his influence scouting has become one of the major elements in the Catholic Youth Program in America."

Each recipient receives a miniature silver buffalo worn suspended by a red, white and blue ribbon, and also an inscribed certificate, bound in leather, bearing the citation.

American Hospital Association Journal Cites N.C.W.C. Opposition to National Health Bill

STATEMENTS concerning the Wagner Bill, or National Health Bill, recently made before a subcommittee of the Senate Committee on Education and Labor at Washington by William F. Montavon, director of the Legal Department of the National Catholic Welfare Conference; the Rev. Alphonse M. Schwitalla, S.J., dean of St. Louis University School of Medicine and president of the Catholic Hospital Association; Dr. C. W. Munger of New York, chairman of the Council on Government Relations of the American Hospital Association; and Bryce L. Twitty, president of the American Protestant Hospital Association, have been printed in the July issue of *Hospitals*, the journal of the American Hospital Association.

All of these statements opposed the National Health Bill in the form in which it was before the committee.

N.C.C.M.'s Broadcasts of "Catholic Hour" Praised in Hawaii by California Priest

A TRIBUTE to and explanation of the "Catholic Hour," nation-wide broadcast produced in the United States over a network of the National Broadcasting Company by the National Council of Catholic Men were recently heard in Honolulu in a lecture sponsored by the Carroll Club and given by the Rev. Joseph A. Vaughn, S.J., of California.

Citing the eminence of the "Catholic Hour" speakers, Father Vaughn stressed that the talks over the national broadcast are mainly expository and declared that because nothing is said in them to offend Americans outside the Catholic Church, a large percentage of the commendary letters received by the National Council of Catholic Men represents non-Catholics.

"We Catholics love our fellow Americans too sincerely and too deeply to risk losing their friendship by untimely or unwarranted attacks," Father Vaughn said. "America is too big for bigotry."

The "Catholic Hour" speakers, he added, seek to make the Catholic Church and America better known and better loved.

N. C. C. W. Folder Tells Aims and Activities of Its National Committees

THE National Council of Catholic Women has revised and issued in a handy printed form an explanation of its national committee system.

The committee system, which has for its purposes to intensify and promote Catholic activities; to unify, coordinate and stabilize programs; to collect information on programs in operation; and to bring about a general consciousness of belonging to a united body of Catholic laity, has been described as "a network reaching from the national chairman, through a diocesan chairman, to district (or deanery), parish, and local leaders."

The explanation as now presented consists of a four-page printed folder which sets forth succinctly the aims and purposes of the national committee system in general, and a group of 13 loose-leaf pages, each on different color paper and each presenting briefly the work of one of the following national committees of the N. C. W. C.: Extension of Religious Education, Family and Parent Education, Immigration, Industrial Problems, International Relations, Libraries and Literature, National Catholic School of Social Service, Organization and Development, Press and Publicity, Catholic Parent-Teacher Associations, Shrines in the Home, Study Clubs, and Youth.

N.C.W.C. PAMPHLETS ON CHRISTIAN DEMOCRACY

THE Social Action Department of the N.C.W.C. is building up a series of pamphlets on the general subject of "Christian Democracy." To date two pamphlets have been made available—*Citizen, Church and State* and *American Democracy vs. Racism, Communism*—and a third, *Making Democracy Work*, is in preparation.

The twenty-third edition of the N.C.W.C.'s *Civics Catechism on the Rights and Duties of American Citizens* has been issued. The contents of this booklet will be found helpful as supplementary study material.

Each of the pamphlets mentioned sells for 10 cents per copy, and is available at the N.C.W.C. headquarters.

A Philosopher Looks *at* Social Work

VIII. Democracy and Social Work

By
Rev. J. F. Finnegan,
D.D., Ph.D.

Note: This article is the eighth in series presenting a fresh and precise viewpoint on the philosophy of social work. The previous instalments in this series were published in the November and December, 1937, and February, April, June, August, and December, 1938, issues of THE CATHOLIC ACTION *under the titles "Why Be Charitable to Our Fellowmen?", "Philosophies Hostile to Social Work," "The Anthropologist Turns Philosopher," "Materialism Devalues Social Work," "Unreasonable Altruism," "Unphilanthropic Paganism," and "Stoicism and the Brotherhood of Man." A ninth instalment will appear in an early issue.*

IN THIS era of dictatorships, red, brown or black, the word democracy conjures up the fair image of religious, political and social freedom. But democracy and freedom are not necessarily synonymous. It so happens that in certain small sections of the world, our own country for example, and for the time being, democracy is almost the equivalent of human equality and freedom. The restriction "almost" is rendered necessary by the social and political status of the Negro. But the human equation, "democracy equals freedom," is more or less a coincidence happily realized in the United States of the twentieth century, but due more to a congeries of historical factors rather than to any necessary identification of the two terms. Social and religious freedom may flourish in an absolute monarchy. They may be proscribed in a democracy. Some of the early American colonies, for instance, offer the spectacle of states wherein relative political democracy and religious intolerance coexisted. They were democracies in which human beings were persecuted because of their religious convictions. Even today, in the United States, political equality does not necessarily guarantee genuine social and economic freedom.

Democracy Has Several Meanings

For democracy, even as a theory of government, can have several meanings. It may signify that all legitimate political authority is ultimately derived from the will of the governed. In this sense, the theory of democracy owes its revival in modern times, as against the theory of the divine right of kings, to the political principles of scholastic philosophy. Or, democracy may be considered as that form of government in the running of which each citizen should have a direct and active part. In this sense, neither St. Thomas nor any other outstanding figure in the history of philosophy were democrats. Democratic absolutism was scarcely practicable in the tiny city-states of ancient Greece. There, political offices were apportioned partly by vote and partly by the drawing of lots. For chance is the only ruthless leveller of inequalities.

On the other hand, we have but to see the results of the sweepstakes drawings in the newsreels to realize what cruel tricks fate could play in deciding who should hold public office. The workings of chance in Athenean politics offered ready material for the caustic satire of the comedies of Aristophanes. But, even in a regime of universal suffrage, the will of an absolute majority prevails. One-half plus one of the voters decide the policy of the state. There is no guarantee that the will of the majority shall always be right or fair. In other words, the democratic form of government is not in itself the defender of freedom. There ever remains the possibility of the persecution of minorities. The real bulwark of human freedom from the intellectual angle is a philosophy which can establish the sacred character of human life, as such, and the worth and dignity of every man, as a man.

Such a philosophy has been the heritage of Catholic thinkers for ages past. Unfortunately, the transition from theory to practice has never been adequately realized even in the most Catholic countries during the ages of great faith. All men have their passions, and passions frequently nullify the promptings of reason.

Moreover we do not mean to imply that the great scholastics had elaborated a complete and finished philosophy of man. For the Catholic thinker of today, St. Thomas Aquinas and his contemporaries did not say the last word on any subject. They did enunciate principles which are immortal because true and profound. But no human problems have been, once and for all, settled because men's problems are conditioned by the expanding and unfinished universe in which they live.

Encyclicals Show Progress of Catholic Thought

The experience of the last three centuries has taught us much about man and still more about the stage upon which the drama of life is played. The modern idea of progress and the immense improvement in living conditions through man's mastery of the physical world were undreamed of in the thirteenth century. An analysis of the encyclicals "On the Condition of Labor" and "On Reconstructing the Social Order" affords striking proof of the progress of Catholic thought in the keener comprehension of scholastic principles and in their application to very different and confusing conditions. But the democratic principle of the God-given right of every human being to "life, liberty and the pursuit of happiness" has been an established tenet of Catholic thought for centuries. That is one reason, why every dictator, be he a Stalin, a Hitler, or a Mussolini, finds his chief opposition among the Catholic section of his people.

Catholic philosophy views man as being created by an intelligent Deity, as having a spiritual soul, clearly differentiating him from other animal species, and as entrusted with the working-out of an immortal destiny. Consequently he need thank no dictator, nor any government for the privilege of being allowed to live, to think for himself or to worship as his conscience dictates. These rights belong to him by the will of his Creator; he does not hold them at the good pleasure of any peevish tyrant. They may be taken from him by might but not by right. Nations and dictators can do wrong and must ultimately bow before the divine sanctions of the natural law.

Secularization of Social Work

But what has all this abstract theorizing to do with social work? Modern times have witnessed the progressive secularization of social work. The relief of the poor and the misfortunate which in medieval Europe was carried on almost exclusively under the auspices of the Catholic Church is now being administered mainly by state and secular agencies. This change was rendered necessary by the Reformation and the rise of hostile Christian sects each of which justified its existence on the basis of private interpretation of the Bible. Community relief could no longer be religious when each community was split into warring religious factions. Moreover, the problem of relief took on a legitimate secular character by reason of the marked increase in the number of those threatened by starvation.

The prime motive of relief by the State is the rectification of social injustice. Christian charity aims rather at assuag-

ing the condition of those unfortunates who are not the victims of injustice. There is an irreducible number of victims of sickness, accidents, vice or ignorance. When, let us say, 2 per cent of the population stand in dire need, relief can and should be administered by private and religious agencies. But, when 20 per cent of a nation are in danger of starvation, it is evident that there is something seriously wrong with the social organization itself. In this case, it becomes the duty of the State to succor these victims of social injustice and to take the necessary steps to eliminate the causes of widespread pauperism.

Control by Governmental Agencies

Social relief and welfare work are chiefly in the hands of governmental and secular agencies. Under present circumstances, there is where they rightfully belong. Fortunately, too, relief is given upon a truly democratic basis, i. e. upon the basis of human needs, regardless of race, creed or color of the needy. But the unrestricted character of relief work, disqualifying no one in distress, is due not to the democratic form of the government affording relief, but to the prevailing public opinion which happily for the moment assumes the importance and worth of every and any human being as such.

It is imperative that this assumption should be something more than a hazy sentimental postulate, subject to the shifting winds of emotional attitude. Unless it is based upon a philosophy which sees every individual as somebody really worth while and his life, however obscure and humble, as something really important, there will always be the danger of a change in the prevailing opinion, discriminating against certain individuals or classes of people who may be, deservedly or not, unpopular. The absolute democracies of ancient Greece and the representative democracy of our own nation until the Civil War did not prevent the horrors of the slave trade. Respect for every human life and, consequently, recognition of the right to relief of every human being whose health or existence is seriously threatened is independent of the form of government. It depends, whether in monarch or democracy, upon the appraisal of human worth and the appreciation of the meaning of human life.

Physical Needs Emphasized Over Spiritual

Secular agencies, moreover, precisely because they are secular, are liable to concentrate their attention upon the physical needs of their clients, to the neglect of his nobler needs. The increased efficiency in relieving material and pressing wants may be accompanied by lack of perspective regarding spiritual and long-range requirements. The very questions "What are human needs?", "What do men need or want?" depend upon the more fundamental questions "What is a man?", "What is the purpose of his life?" The concrete policy of any agency is the practical embodiment of its philosophy of human life. Human needs are radically different in the perspective of an eternal life than in the view of the grave as the terminus of personal existence. What policy should be adopted towards incurables depends upon whether suffering has any intelligible meaning or not.

Health Values Overstressed

Secular agencies are constantly being solicited to adopt certain viewpoints which would be tragic in their effects upon many unfortunates. The advanced group of philosophical biologists would have all human values subordinated to the health value, in the same manner that economic liberalism of unhappy memory subordinated all human values to property values. Health and property are both important but they are assuredly not that important. Were the workers in an agency or an institution for the physically or mentally defective to look upon their clients as a mere human rubbish heap, it would vitiate the fine spirit of relief work and lead to callous and inhumane dispensation of mercy.

The materialistic attitude which accentuates the identity of the human species with other animal species to the exclusion or neglect of those qualities which elevate even the most miserably human specimen immeasurably above the finest and healthiest specimen of brute animal, is the deadly enemy of democratic social work. The more one looks upon men as animals, the more one is inclined to treat them as such. The more, too, is one tempted to resort to the cruel processes by which the less attractive specimens are ruthlessly eliminated in the animal kingdom.

Achievements of Organized Social Work

The splendid achievements of organized social work are due not to democracy, as a form of government, but to democracy in the sense of a philosophy which recognizes the sacred value of every human life. They are due, in part, to a natural sympathy placed in the hearts of men by a benevolent Creator.

But there is also in the human make-up fundamental tendencies to selfishness and cruelty. Sympathy must be enlightened by intelligence and disciplined by will before it becomes a factor in cultural progress. Profound intellectual convictions regarding the worth and sublime destiny of every human being are needed to prevent natural antipathies growing into prejudices and hatreds, which would exclude whole groups of suffering men and women from the ministrations of social relief, or even inflict suffering upon them. The ugly practice of racial discrimination, for instance, is possible even under a democratic form of government. It is impossible for those whose philosophy shows the spiritual nature and the common destiny of every son of Adam. Democratic social work will flourish under any political regime whose leaders are imbued with a Christian philosophy of life.

"The Catholic Church in Louisiana"

BEARING the imprimatur of the Most Rev. Joseph F. Rummel, S.T.D., Archbishop of New Orleans and Episcopal Chairman of the N. C. W. C. Lay Organizations Department, there has just been issued by the Louisiana Catholic History Publishers a volume of 664 pages entitled "The Catholic Church in Louisiana."

The author of this most valuable contribution to the history of the origin and development of the Catholic Church in what is now the State of Louisiana is Roger Baudier, associate editor of *Catholic Action of the South*, who after six years of exhaustive research presents the only complete book on the subject ever produced. Mr. Baudier's account not only traces the Christian religion back to its beginnings in Louisiana and the Mississippi Valley but throws important light on lay history in those sections. It is unquestionably an authoritative source which will aid historical writers in the future.

The contributions of archbishops, bishops, clergy and religious to the welfare of the South and their heroism during the tragic epidemics that periodically ravaged the southern end of the Mississippi Valley, all vividly related, are particularly welcome, as they add glorious pages to the written record of the work of the Church in this country.

The volume is published in two styles: a de luxe edition, autographed by the author, price $10 per copy; a library binding, priced at $5 per copy.

Orders should be addressed to the Louisiana Catholic History Publishers, 331 Balter Building, New Orleans, La.

N.C.W.C. PUBLICATIONS IN WIDESPREAD DEMAND

***The Liberal Illusion*, by Louis Veuillot (translation from the French by Monsignor Barry O'Toole), price, 25c; *20th Anniversary Edition of the Bishops Program of Social Reconstruction*, price, 10c; *American Democracy vs. Racism and Communism*, by Rt. Rev. John A. Ryan, price, 10c; *Bound Volume of 16 Recent Encyclicals of Pope Pius XI*, price, $2.75.**

Folder of 350 N.C.W.C. publications free on request.

San Francisco Convention of N. C. C. W.

Tentative Program of 19th Annual Meeting, September 9-14, 1939

The National Board of Directors will convene in meeting, Thursday, September 7, 1 p. m.

Saturday, September 9, 1939

MEETING OF DIOCESAN PRESIDENTS

:00 A. M. Fairmont Hotel.

Mrs. Earl R. Reynolds, Chicago, Ill., national president, presiding

Consultants: Mrs. J. W. McCollum, Gainesville, Fla., national chairman, Committee on Organization and Development; Mrs. J. E. Franchere, Memphis, Tenn., national co-chairman; Miss Edmire E. Quinlan, Green Bay, Wis., national co-chairman; Miss Lenna M. Wilson, Washington, D. C., field secretary

Roll Call—diocesan presidents and heads of affiliated national organizations

Presentation of Spiritual Directors of Diocesan Councils

Diocesan Organization

Function of Diocesan Council Committees and their Relationship to the National Committee System; The Work of the Diocesan Committee on Organization and Development; Cooperation with Diocesan Directors of Special Projects; The Planning of Diocesan Conventions; The Importance of Accurate and Adequate Records

Discussion

:30 P. M. Luncheon

Tables will be arranged according to provinces

:30 P. M. Fairmont Hotel

Mrs. Earl R. Reynolds, presiding

District or Deanery Organization

Purpose and Value of Deanery Councils; Financing the Deanery Council; Programming of Deanery Meetings

Discussion

Parish Organization

Securing and Maintaining the Interest of the Pastors in the Deanery and Diocesan Program; Creating and Maintaining Interest in Parish Organizations

Discussion

Publications of the N. C. W. C. as an Aid to Parish, Deanery and Diocesan Programs

Presentation of National Committee Consultants

00 P. M. Informal Reception

YOUTH DAY

Saturday, September 9, 1939

00 A. M. Low Mass at Mission Dolores Church

Celebrant: Rev. Eugene J. Shea, San Francisco, Calif.

Address

15 A. M.-12:30 P. M. *General Session*—Notre Dame Auditorium

Mrs. Walter Jones, San Francisco Archdiocesan Youth Chairman, presiding

Address: "New Life for Old Organizations"—Miss Anna Rose Kimpel, Washington, D. C., field secretary of Youth Activities

Address: "The Catholic Girls' Responsibilities"—Miss Anna Sarachon Hooley, Kansas City, Mo., national youth chairman

1:00 P. M. Luncheon—Mission Dolores Hall

Miss Barbara O'Ferrall, San Francisco Archdiocesan Junior Council of Catholic Women Chairman, presiding

Address

2:30 P. M. *Sectional Meetings*—Notre Dame High School

Forum for Non-Delegates

Junior Council of Catholic Women Colonels

Out-of-High School Parish Delegates

Delegates from Parish Organizations for High School Girls

Sunday, September 10, 1939

10:30 A. M. Pontifical High Mass at St. Mary's Cathedral

Celebrant: Most Rev. John J. Mitty, Archbishop of San Francisco

Sermon: Most Rev. Duane G. Hunt, Bishop of Salt Lake

2:30 P. M. Sight-seeing trip

5:00 P. M. Benediction of the Most Blessed Sacrament at Mission Dolores

Celebrant: Most Rev. Thomas A. Connolly, Auxiliary Bishop-elect of San Francisco

8:00 P. M. *General Session*

Mrs. Earl R. Reynolds, presiding

Civic Welcome

Greetings: Miss Florentine Schage, president, San Francisco Archdiocesan Council of Catholic Women; Most Rev. John J. Mitty, Archbishop of San Francisco

Response: Miss M. Pauline Casey, Scranton, Pa., first vice president, National Council of Catholic Women

Address: Right Rev. Msgr. Michael J. Ready, Washington, D. C., general secretary, National Catholic Welfare Conference

Monday, September 11, 1939

8:00 A. M. Mass at St. Mary's Cathedral for the intention of Our Holy Father

9:30 A. M. *General Session*—Fairmont Hotel

Mrs. Earl R. Reynolds, presiding

Greeting: Most Rev. Joseph F. Rummel, episcopal chairman of the Department of Lay Organizations, N. C. W. C., Archbishop of New Orleans

Adoption of Rules

Appointment of Committees: Credentials; Nominations; Elections

President's Message—Mrs. Earl R. Reynolds

Report of Secretary—Mrs. J. W. McCollum

Report of Treasurer—Mrs. Stephen J. Gaffney, Portland, Me.

Report of Executive Secretary—Miss Agnes G. Regan, Washington, D. C.

12:30 P. M. Luncheon for presidents of affiliated national organizations

Mrs. Earl R. Reynolds, presiding

Topic: "The Woman's Apostolate: the wide and magnificent field of the Apostolate is thrown open to the Women's Catholic Leagues, each one to specialize in her own work."—Pope Piux XII, before the meeting of the International Union of Catholic Women's Leagues, April 11-18, 1939, Rome

2:30 P. M. *General Session*

Mrs. Earl R. Reynolds, presiding

Panel: The National Catholic Welfare Conference

Leader: Right Rev. Msgr. Michael J. Ready, general secretary

4:00 P. M. *Committee Round Tables:* Organization and Development; Family and Parent Education; Press and Publicity; Immigration

8:00 P. M. *General Session*

Mrs. Earl R. Reynolds, presiding

Address: Most Rev. Joseph F. Rummel

Tuesday, September 12, 1939

8:00 A. M. Mass at St. Mary's Cathedral for World Peace

9:30 A. M. *General Session*—Fairmont Hotel

Mrs. Earl R. Reynolds, presiding

Announcements

Reports

9:45 A. M. *The National Catholic School of Social Service*

Miss Anna E. McCaughey, Santa Barbara, Calif., national co-chairman, presiding

Address: Rev. Lucian L. Lauerman, M.S.S.W., director, N. C. S. S. S, Washington, D. C.

Symposium: Members of the Alumnae

Report of the Ways and Means Committee—Mrs. Arthur F. Mullen, Omaha, Nebr., chairman

12:30 P. M. International Luncheon

Miss M. Pauline Casey, national co-chairman, Committee on International Relations, presiding

2:30 P. M. *General Session*

Mrs. Earl R. Reynolds, presiding

Reports of Field Secretaries: Organization—Miss Lenna M. Wilson; Youth—Miss Anna Rose Kimpel

Resume of Meeting of Diocesan Presidents—Mrs. S. J. O'Day, president, Denver Diocesan Council of Catholic Women

Panel: N. C. C. W. Regional Conference—Dubuque, Iowa: Purpose; Program; Inspiration; Planning and Financing; Results

4:00 P. M. *Report of Convention Committees:* Credentials; Nominations; Amendments

4:30 P. M. *Committee Round Tables:* Parent-Teacher Associations; Industrial Problems; Study Clubs

8:00 P. M. *General Session*

Mrs. Thomas Dignan, Glasgow, Mont., second vice president, presiding

Address: Miss Anne Sarachon Hooley

Address: "The Real Threat to American Liberties"—Mr. Thomas F. Woodlock, New York City, editor, *Wall Street Journal*; member of the Board of Trustees, National Catholic School of Social Service

Wednesday, September 13, 1939

8:00 A. M. Mass at St. Mary's Cathedral for Living and Deceased Members of N. C. C. W.

8:00 A. M.-12:00 M. Polls open for voting

9:30 A. M. *General Session*—Fairmont Hotel

Mrs. Earl R. Reynolds, presiding

Report of N. C. C. W. Committees: Special Affiliations—Mrs. Thomas E. Ward, Oklahoma City, Okla., national chairman; Shrines in the Home—Mrs. John Bell Hood, Jonestown, Miss., national chairman; Institute on Industry—Miss Linna E. Bresette, Washington, D. C., consultant

10:00 A. M. (a) *Libraries and Literature*

Mrs. Stephen J. Gaffney, national chairman, presiding

Report of National Chairman

Address: Most Rev. John F. Noll, Bishop of Fort Wayne, and chairman, Bishops' Committee, National Organization for Decent Literature

Discussion

10:00 A. M. (b) *Leaders' Conference for Youth Chairmen*

Miss Anne Sarachon Hooley, national chairman, presiding

10:45 A. M. *Extension of Religious Education*

Mrs. Thomas Dignan, national chairman, presiding

Report of National Chairman

Address: Most Rev. George L. Leech, Bishop of Harrisburg

Demonstration of Teaching Religion to Public School Group

Leader: Mrs. Edgar D. Freeman, Willows, Calif.

Discussion

11:45 A. M. *Reading of Resolutions*

12:30 P. M. Luncheon

2:30 P. M. *General Session*

Mrs. Earl R. Reynolds, presiding

Adoption of Resolutions

Adoption of Amendments

Resume of Committee Round Table Meetings: Organization and Development; Family and Parent Education; Immigration; Publicity; Parent-Teacher Associations; Industrial Problems; Study Clubs; Youth

Report of Elections Committee

4:00 P. M. *Meeting of Board of Directors, N. C. C. W.*

7:00 P. M. Banquet

Mrs. Earl R. Reynolds, presiding

Toastmistress—Mrs. J. W. McCollum

Invocation

Greetings from the San Francisco Archdiocesan Council of Catholic Men—Mr. Sylvester Andriano

Presentation of National Theta Phi Alpha Award

Address: Brother Leo, St. Mary's College, Oakland, Calif.

Closing Message: Most Rev. John J. Mitty

Georgia Women Record Splendid Progress of Savannah-Atlanta Unit, N.C.C.W.

THE Diocesan Council of Catholic Women of the Diocese of Savannah-Atlanta held its first annual convention at the DeSoto Hotel in Savannah on June 18, 1939, with delegates in attendance, representing practically every ish in the state.

The one-day session opened with Mass at the Cathedral St. John the Baptist, celebrated by the Most Rev. Gerald O'Hara, Bishop of Savannah.

The morning session convened with Mrs. Joseph E. Kelly, sident of the Diocesan Council, presiding. Bishop Iara opened the meeting with a prayer for the success the convention and the continued development of the structive work now in progress. All joined in a hymn Our Lady of Good Counsel for guidance.

Mrs. John Howkins of Savannah welcomed the delegates Miss Anna Rice graciously responded to the greeting. nteresting and inspiring reports of progress and activity the presidents of parish councils and affiliated units oughout the diocese were read.

Mrs. Joseph E. Kelly, president, in her report on the work the Diocesan Council named as the outstanding achieve- nts the organization of study clubs, varied social service ivities and the campaign against indecent literature. Among the resolutions which might be especially men- ned were those pledging aid to Bishop O'Hara in the elopment of St. Thomas' Vocational School and support the Benedictine Fathers for their helpful social service rk for the inmates of Reidsville Prison.

Mayor T. W. Gamble welcomed the delegates at luncheon paid high tribute to the ideals of the diocesan organiza- . Mrs. L. T. Beecher of Savannah addressed the group the history, beauty and holiness of Catholic art. The r. William Harty, S.J., spoke of the reverence and grati- e due the mothers of heroes and of the influence of noble holic womanhood. Bishop O'Hara expressed his deep reciation for the number of delegates in attendance, ng personal recognition to the different parish groups. Miss Agnes G. Regan, executive secretary of the National ncil of Catholic Women, addressing the afternoon ses- , told of the need and the usefulness of the National ncil. She explained the organization of the National holic Welfare Conference, of which the National Council Catholic Men and the National Council of Catholic men make up the Department of Lay Organizations and ough which they are thus privileged to an official part he program of Catholic Action.

The Very Rev. Joseph E. Moylan, diocesan spiritual ctor, made the closing address. He expressed his reciation of the work of the first eight months of the cesan Council. He emphasized the value of study clubs combat ideas of false liberalism, stressed the serious gers of Communism and urged a closer study of the ciples of Catholic doctrines that the members of the ncil may have a deeper appreciation and a more werving loyalty toward their religion.

THE enthusiasm of the women of Georgia for the work of the Diocesan Council is indicated through reports have recently come to headquarters of very largely ded meetings held during July in various sections of Diocese. The diocesan officers are to be congratulated he splendid progress which is being made in every on of the Savannah-Atlanta Diocese.

On July 9 the Columbus Deanery held a meeting in Macon h was attended by one hundred delegates and members. A. A. Benedetto, deanery president, presided. The meeting featured an address by the Very Rev. Joseph E. Moylan, Spiritual Director of the Diocesan Council, who discussed the campaign for decent literature. Father Moylan emphasized the necessity for persistent effort if the ground gained through the work which has already been done is to be held and extended. Mrs. W. H. Sherrer gave a report of the last National Convention of the N. C. C. W. and Mrs. Clark Davis reported the Diocesan Convention held in Savannah in June.

On July 19, at the home of Miss Anna Rice, president of the Augusta Deanery, the Executive Committee of the Diocesan Council met to discuss the program for the coming year. The meeting was honored by the attendance of Bishop O'Hara. Others in attendance were: The Very Rev. Joseph E. Moylan, spiritual director of Atlanta; Mrs. Reyburn L. Watkins, diocesan president, Atlanta; Mrs. Joseph E. Kelly, deanery president, Savannah; Mrs. William J. McAlpin, deanery president, Atlanta; Miss Anna Rice, deanery president, Augusta; Mrs. A. A. Benedetto, deanery president, Macon; Mrs. Ben Boeckman, recording secretary, Augusta; Mrs. John J. McGee, corresponding secretary, Atlanta; and Miss Helen Roe Nugent, treasurer, Savannah, and Mrs. Claudia Gannon, committee chairman, Savannah.

AS AN indication of its interest in the National Catholic School of Social Service and a desire to share in the maintenance of the School, which is the responsibility of the Catholic women throughout the country, the committee suggested that the Savannah-Atlanta Council contribute $100.00 toward the School during the coming year.

On July 23, at Atlanta, a diocesan meeting attended by 230 women representing all of the parishes in Atlanta, as well as those in Rome, Gainesville and LaGrange, was held at the Co-Cathedral of Christ the King. Mrs. W. J. McAlpin, deanery president, presided.

Special messages were given at the meeting by the diocesan president, Mrs. Watkins, and Father Moylan. In the afternoon a deanery constitution and by-laws were discussed and an election of officers held.

The diocesan council will be represented at the San Francisco Convention by the diocesan president, Mrs. Watkins, and Mrs. W. C. Shafer of Macon, Ga. It is hoped that there will be other delegates from the State of Georgia.

Catholic Theater— (*Continued from page* 8)

least discouraged, for the joy of new creative effort carried on under the banner of the Almighty, the pure impulse to progress progressively toward that which we know to be good and legitimate is our recompense. Striving at first for a little that is best rather than for a great deal that is mediocre, working with the means at hand, we shall make up in spiritual strength what we lack in temporal properties. For we shall have the Holy Spirit Himself, the very Thought and Inspiration of the Catholic Church through 2,000 years, to help us in producing the new drama of the Catholic Theater Movement. Modelling our play upon vigorous Catholic Action rather than upon wishful materialistic thinking, we shall 'bring down the house' of the universal theater, become sponsors, so to speak, at the christening of a reborn art designed to influence profoundly the destinies of men in all ages. Then there will be no 'claquers,' as now, inciting the public to massed approval of wrong well performed; then, God grant, a good play well staged will be the rule rather than the exception."

N.C.C.W. Activities *in the* Dioceses

Diocese of Monterey-Fresno

MRS. ROBERT BARKWILL, Lindsay, Calif., was re-elected president of the Diocesan Council of Catholic Women of Monterey-Fresno at the annual convention held at Fresno, Calif. Mrs. Barkwill expressed great satisfaction with the convention and with the review of the year's work shown in the reports of the various organizations.

Speakers on the program included the Rev. Francis X. Singleton, Clovis; the Rev. Joseph Vaughn, president of Loyola University, Los Angeles; Mrs. Florence Monahan, representative of the California Institution for Women at Tehachapi; Mrs. Nan Allan, who spoke on "The Care and Treatment of Exceptional Children in California." Mrs. A. S. Musante, formerly a member of the Board of Directors of the National Council of Catholic Women, conducted a forum discussion. Speakers at the banquet session included the Rev. Phillip Kennedy and the Rev. James Dowling.

Special stress was laid on the necessity for further work in behalf of religious training of youth. The work of the Confraternity of Christian Doctrine in the religious training of young people and in summer vacation schools was recommended.

Progress in the work of the Council was evidenced by the reports presented by committee chairmen: Mrs. Joe Casco, "Immigration"; Mrs. Ida Dooling, "Retreats"; Mrs. Lucy Caprino, "Publicity"; Mrs. George Engstrom, "Mothers Clubs"; Miss Agnes Lee, "National Catholic School of Social Service"; Mrs. H. Matthews, "Youth"; Mrs. Liston Powell, "Ways and Means."

Diocese of Fort Wayne

READING the reports of the deanery presidents contained in the program of the Fort Wayne Diocesan Council of Catholic Women convention, one is indeed edified by the increasing number of attendants at daily Mass as reported by several deaneries. Mass Circles have been formed in a number of parishes. Even some of the rural parishes are trying to arrange one day a week for attendance at Mass.

Popular among committee activities were study clubs, parent-teacher associations, immigration, libraries and literature, youth, extension of religion education and publicity.

An innovation at the convention were institute sessions of a half hour each at which diocesan leaders met with small groups and explained various phases of the work of the Diocesan Council.

The keynote of the convention was "Cooperation Between the Home and the Catholic School." In the opening sermon, the Rev. Nicholas Huemmer, Elwood, said: "Parents are more responsibly attached to the duty of teachers than others who come later, because the child's character is fairly well made by the time he goes to school."

A symposium on the keynote was conducted by Mrs. Gerald McGillicuddy, Gary deanery president. Participants were Mrs. H. E. Carlson, Hammond deanery president, "Could the Home Better Uphold the Discipline of the School?"; Mrs. C. R. Vance, Fort Wayne deanery president, "How Can the Home Best Cooperate with the School Towards the Child's Character Formation?"; Mrs. A. P. Perley, South Bend deanery president, "How Can the Parish N. C. C. W. Unit be of Help to Catholic Children in Public Schools?"; Mrs. Harrison MacDonald, Lafayette deanery president, "What Should be the Parent-Teacher Role in the Child's Character Formation?"

Commenting on the theme, the Most Rev. John F. Noll, Bishop of Fort Wayne, asserted that the increase in broken homes in the nation shows the need for Catholics to spread their ideas concerning the home and marriage.

Mrs. Earl R. Reynolds, national president, brought greetings to the convention.

Among the other outstanding speakers on the program were the Rev. Leo Hildebrandt, diocesan spiritual director; the Very Rev. Msgr. Michael J. Aichinger, dean of the Logansport deanery; the Rev. Leo Pursley; Dr. Francis E. McMahon; Miss Tess Marie Gorka.

Mrs. J. J. White was reelected president for the coming year and Fort Wayne was chosen for the convention city in 1940.

The resolutions adopted deplored the multiplication of divorce, decline of the home, curtailment of the family and the disorganization through pagan influence, endorsed continuing activity in the drive against indecent literature. Prayers for peace and a pledge of loyalty and devotion to the Holy Father were offered.

A conspicuous feature of the meeting was the Book and Magazine Exhibit prepared by Mrs. J. W. Kaufer, South Bend, chairman of the Libraries and Literature Committee.

Diocese of Springfield in Illinois

SINCE its reorganization in October, 1938, the Springfield Diocesan Council, under the leadership of Miss Margaret C. Hughes, diocesan president, has many accomplishments to its credit. Diocesan headquarters have been set up at the Chancery Office and the Rev. George Windsor, field secretary, has visited every part of the diocese in behalf of the Council.

The excellent growth during the period from October, 1938, to July, 1939, is indicated by the fact that the Diocesan Council has increased its affiliated organizations from 11 to 87. The Most Rev. James A. Griffin has expressed the wish that every parish in the diocese become affiliated with the national and diocesan councils, and the Council is well on the way to reaching this goal.

Outstanding work has been accomplished through the Diocesan Committee on Study Clubs under the leadership of Miss Clara Marie Amrhein. A total of 123 study clubs is reported with a membership of 1,363. The diocesan chairman reports excellent cooperation and enthusiasm on the part of the chairmen in each of the seven deaneries. The following quotation from Miss Amrhein's report will be of interest not only to diocesan officers and study club chairmen but to other committee chairmen as well:

"Most of the groups heeding the advice of our Bishop, Most Rev. James A. Griffin, are studying Father Isadore O'Brien's *Life of Christ.* Some groups among women who have had no Catholic elementary education are studying the Catechism. A great many use *Father Smith Instructs Jackson* to supplement their study. Most groups use CATHOLIC ACTION and the *Monthly Message.*

"The membership is quite large in comparison with the number of study clubs. This is due to the fact that in some communities the women have had no experience with a discussion club. They have joined in one group and are studying under the direct supervision of the pastor. They expect to form smaller groups during the coming year.

"We have Deanery Assembly meetings. These are usually in the form of some social function. Reports are given so that everyone knows exactly what everyone else is doing. It is also an opportunity to discuss any problems which have arisen.

"In most parishes the year ends with an assembly meeting

the study clubs. Picnics seem to be the most popular rm of this meeting. . . .

"For our Diocesan Convention to be held October 7, 8, d 9 we are planning a round table discussion patterned ter the one at the Regional Conference in Dubuque. We an to devote a whole morning to 'Discussion Groups and eir Problems.'"

Rev. David L. Scully is diocesan director for the Council the Springfield Diocese. Present indications are that ere will be several from the Diocese in attendance at the ational Convention in San Francisco.

The "Bulletin" to which Miss Amrhien refers is the nthly news letter of the diocesan president to all affili-ed groups. It is most attractively arranged and has rved as a guide and an inspiration to all who receive it. Congratulations, Springfield!

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chdiocese of St. Paul

THREE major projects were commended to the members of the St. Paul Archdiocesan Council at their annual nvention.

The first of these was the ridding of the newsstands of lacious literature. The Most Rev. John G. Murray, Arch-shop of St. Paul, enlisted the women in the oncoming mpaign.

The second concerns the extension of the work of the nfraternity of Christian Doctrine, and was outlined by e Rev. Dr. Rudolph G. Bandas. A Confraternity retreat s announced at St. Thomas College; a leaders' institute train young people along the same lines as speakers in the tholic Evidence Guild; and an annual youth conference Minneapolis, November 10-12.

The third project concerned the visitation of the ill in titutions, public and private, assisting in the rehabilita-n of the less fortunate members of society.

Other speakers on the program were the Rev. Roger nnole, superintendent of schools, and the Rev. Louis W. rrey, director of Newman Hall, Minneapolis.

Mrs. Thomas P. Ryan, retiring president, was elected a egate to the national convention. Mrs. Thomas F. Neill, St. Paul, succeeds Mrs. Ryan. Mrs. Frederick E. rphy, national director from the province of St. Paul, ought greetings from the National Council.

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ese of Denver

THE activities of the Council since its organization thir-teen years ago were summarized by Mrs. S. J. O'Day, sident of the Denver Diocesan Council, in her opening dress to the convention. Mrs. O'Day pointed out that annual convention offers the one opportunity of the r when a cross section of the activites of the Catholic men is presented, through which they are brought to a ater realization of the scope of their work.

Accomplishments of the Catholic Parent-Teacher Asso-tions in the diocese were given by the Rev. Hubert well, diocesan superintendent of schools. These included uccessful educational institute last fall, a speech contest parochial high school students throughout the state, inauguration of the first diocesan mothers' choral club the organization of mothers' clubs for parents of dents beyond grade school. The P. T. A's in the diocese united in a league which comprises 26 groups, com-ed of 4,091 individual members; these groups have given ncial aid to needy school children through the purchase textbooks, Communion outfits, etc. Mrs. Alfred H. npe was the founder of the league.

s the result of summer-time instructions in religion in orado last year, 56 were received into the Church, ac-ding to the Rev. F. Gregory Smith, diocesan director of ation schools.

Irs. P. J. Sullivan, chairman of extension of religious cation, reported an enrollment of 964 in catechism classes in centers during the year, 231 of whom were prepared for First Holy Communion.

Forty-nine study groups in the diocese were reported by Miss Mayme Sullivan, chairman.

Through the Deanery Mexican Welfare Agency, of which Mrs. W. H. Paul is director, 1,884 cases were given attention during the year.

Charity work in the parishes was outlined by the different group chairmen. Other chairmen who reported included Mrs. T. P. Burnsite, "Immigration"; Mrs. James Jackson, "Legislation"; Miss Mary Coughlin, "International Relations"; Mrs. C. L. Ducy, "Organization and Development"; Mrs. W. C. Weldon, "Ways and Means."

An interesting panel on the National Catholic School of Social Service was presented by Sister Mary Felicia, Mmes. Thomas Bernite, Boyd Bailey, Willis Elliot and Wm. Kelty, and the Misses Helen Cannon, Patricia Lucy, Marie Stillhammer and Alice Jacobs. Miss Helen Burke presided. Mrs. T. A. Cosgriff, former president of the Denver D. C. C. W., spoke in behalf of the school.

Speakers at the convention included the Most Rev. Urban J. Vehr, Bishop of Denver, who spoke on "The Council" at a luncheon meeting; the Rt. Rev. Msgr. Matthew Smith, on "Ideals of the Catholic press"; the Rev. E. A. Conway, S.J., "Catholic Youth—Its Problems and Privileges"; the Rev. John Cavanagh, "The Legion of Decency"; the Very Rev. Harold V. Campbell; the Very Rev. Thomas J. Wolohan; the Very Rev. Msgr. John R. Mulroy, diocesan spiritual director; and Dr. Paul J. Ketrick.

Among the interesting exhibits at the convention was one of six books, prepared by Mrs. Rose Hagus, containing the history of the Council from its period of formation until the present time. Several individual parish groups and study club groups also exhibited press scrap books. There was an exhibit of educational charts in connection with the Colorado vacation and religious correspondence schools, and two units exhibited handwork.

Mrs. S. J. O'Day was reelected president.

Minnesota State Council of Catholic Women

AN APPEAL to "share your Christian culture with others" was voiced by the Most Rev. John Gregory Murray, Archbishop of St. Paul, at the twelfth annual conference of the Minnesota State Council of Catholic Women.

"Don't bottle up your gifts; demonstrate your culture, education and Christian belief with action," said Archbishop Murray. "Instead of turning your backs on a hopeless world and thinking catastrophe in which the world finds itself cannot be averted, enlarge your field of apostolic activity; learn to know more people each year that you may share your gifts with them." And sharing does not necessarily refer to money. "When we think of sharing, we must not limit our estimate of giving to mere material gifts but make it the occasion for sharing that which is best in our own personality. And what is best in our personality is what there is of Christ—the presence of Christ functioning in us. Help others to see Christ in us and make them want to be what Christ wants them to be," His Excellency said.

Mrs. Frederick E. Murphy, a member of the Board of Directors of the National Council of Catholic Women, brought a message from the National Council. A report on the last convention in Biloxi was given by Mrs. D. M. Thompson, Minneapolis. Mrs. Judson Wade Bishop, St. Paul, reported on the Regional Conference in Dubuque.

Other speakers included Mrs. F. R. Noonan, Alexandria; Mother Eucharista, president of St. Catherine's; Mrs. George F. Cashman, St. Cloud; Mrs. Paul O. Minser, St. Paul.

Guests at the luncheon included the Most Rev. Joseph Busch, Bishop of St. Cloud, and Mrs. Thomas P. Ryan, president of the St. Paul Archdiocesan Council. Mrs. Thomas O'Neill presided at the sessions and Mrs. James E. O'Neil, Faribault, was toastmistress.

IMMIGRATION FOLLOW-UP *in* FT. WAYNE DIOCESE

IT HAS been gratifying to note the increasing interest shown by the N. C. C. W. councils in the activities of immigrant aid and assistance to the foreign born. In this connection we feel that the following report received from Mrs. T. J. Carlin, diocesan immigration chairman for Fort Wayne, describing the work being done in the Gary Deanery, will prove both helpful and inspiring to those councils in which the immigration committees have only recently begun to function. Mrs. Carlin writes in part as follows:

"In the Gary Deanery, we have one of the largest problems in the immigration and naturalization work of any section of the United States. We have eight parishes that are purely 'national' and there are many foreign born in 23 other parishes.

"We have a deanery committee, composed of a deanery chairman and a member from each district, which works under the direction of the diocesan chairman. The district committee members report all cases to the deanery chairman and help conduct surveys, etc.

"A certain amount of routine work must be done such as interviewing immigrants, and conducting Americanization and mother's classes, compiling and giving reports at district and deanery meetings, sending in annual reports to Washington, etc.

Variety of Catholic Interests Served

"Special work consists of such activities as: Working toward correcting religious difficulties; irregular marriages, unbaptized children; helping the foreign born get assistance through proper agencies if they are in need; tracing records of birth, marriage, and residence; helping those sending abroad for relatives in the preparation of the necessary documents and many other like services.

"The N. C. W. C. Bureau of Immigration at Washington, D. C., has a port director at New York who sends to the diocesan chairmen two cards for each newly arrived Catholic immigrant destined to the Fort Wayne Diocese. These are in turn distributed to the appropriate deanery chairman. One card is a follow-up immigrant aid card on which a brief record of facts is kept by the chairman and the other is returned to the N. C. W. C.'s New York office with data on the immigrant's present occupation, working, living and health conditions; whether he is known to his pastor and attends church regularly; whether attending English or Americanization class; whether he has taken out first papers; what recreation facilities are available; and what if any special problems the N. C. C. W. worker has found and is trying to correct. On the Follow-Up Immigrant Aid Card the deanery chairman keeps the same data and keeps in touch with the immigrant by making calls, records any progress he makes and helps with any problems he has, especially religious.

Deanery Meetings Held Each Year

"One deanery meeting each year is in charge of the immigration and naturalization chairman. One of these programs was called the 'Church Universal.' In this program a woman of each of these nationalities—Italian, Irish, Hungarian, Lithuanian, French, Mexican, Polish, Croatian, and German—told something about the church in her native country or about its patron saint. A colored woman told of the life of Blessed Martin de Porres, a group of children in native costumes gave several folk dances, and a Polish choir sang an 'Ave Maria.'

"The program this year was a very impressive one which had as its subject the cooperation of the N. C. C. W. with the Government. The work that had been done in the parishes in Americanization classes was demonstrated and it was shown how the N. C. C. W. in this work with the foreign born had cooperated with the Government's program of adult education.

"In October of last year a letter was received from national headquarters of N. C. C. W. suggesting that classes of the foreign born be started in their respective parishes. A class was started with five women in the Lithuanian parish. The deanery chairman taught this class until it grew large enough for the adult education division of the WPA to furnish a teacher. With the cooperation of the respective pastors, classes were started in other parishes until now there are three teachers with classes in eight parishes with a combined enrollment of nearly 400. Many of these were illiterate women who, because of timidity, would never have attended public school classes.

Naturalization Classes Demonstrate Knowledge

"About 200 of these students were present at the deanery meeting. With them the teachers gave classwork demonstrations in corrective speech, history and type questions for citizenship. The classes replied correctly to questions in American history that many of the American-born people were not certain they could have answered. Everyone was astonished to see what had been accomplished in ten months time. About 125 had already passed their examinations for citizenship.

"Mrs. Alvina Killigrew, national co-chairman of immigration of the N. C. C. W. outlined the Immigration and Americanization program of the N. C. C. W. and John A. Linebarger, state director of Adult Education, gave a talk on how the N. C. C. W. and the WPA had cooperated. He also told of other services that were available in our work.

"A very attractive little Slavish woman dressed in native costume told the story of why her family immigrated to this country and of their experiences on the boat, on landing and in making a home in a new country. She sang a song in her native language.

"A Croatian chorus sang beautiful Croatian Carols and a group in colorful native Croatian costumes gave a number of folk dances.

Parish Co-operation Helpful in Work

"We have always had the help of the parishes in forming the classes and reporting special cases but now we are going to make a survey of the parishes to find all of the foreign born who haven't taken out their citizenship papers. The purpose of this is to acquaint these people with the services we can offer them to aid them in getting their papers.

"As near as we can find out we have 28 nationalities represented in the deanery.

"In the district meetings where the national parishes, which retain their native language and customs are, the women enter into all the activities. They conduct their meetings, arrange their programs and serve in a very creditable manner. It is a pleasure to see how well women of various nationalities work together in the district work. They have some fine study clubs in their own parishes.

"Our plans this year include helping the people that have been here for years and have never taken out papers although they have been worth while members of the community. We have located several of these and feel there are many more if we can find them.

"American Catholics must offer a friendly hand of helpfulness to these Catholic brothers and sisters of ours who have been born on foreign shores."

Important Amendment Proposed to N.C.C.W. Constitution

IN ACCORDANCE with ARTICLE IX of the Constitution and By-Laws, an amendment has been submitted to the Executive Secretary for publication in CATHOLIC ACTION.

This amendment provides for the holding of biennial rather than annual conventions of the National Council of Catholic Women and shall be submitted for vote at the San Francisco convention. If this amendment becomes effective, it would necessitate other changes which would naturally result and all of which are included in the following:

CONSTITUTION

ARTICLE V, Section 1. * * * The National Directors shall be elected at each biennial convention.

ARTICLE VI, Section 1. The term of office on the Board of directors shall be two years. No member of the Board shall be eligible for more than two consecutive terms.

Section 2. The President, three Vice-Presidents, Secretary, and Treasurer, shall be elected by the Board of Directors for a term of two years. * * *

Section 3. Vacancies on the Board of Directors shall be filled by a ballot vote at the next biennial convention.

ARTICLE VIII, Section 1. The biennial convention of the Council shall be held at the date and place designated by the Board of Directors. Announcement of such convention shall be made in the official publication, CATHOLIC ACTION, three months prior to the meeting.

ARTICLE IX. The Constitution may be amended at the biennial convention by a two-thirds vote of the delegates present and entitled to vote, provided written notice of the proposed amendments be sent to the Executive Secretary two months prior to the convention. * * *

BY-LAWS

ARTICLE II, Section 1. At the first business meeting of each biennial convention, a nominating committee consisting of one member from each ecclesiastical province shall be appointed by the President.

Section 2. The nominating committee shall present for election one name for each of the provincial vacancies on the Board of Directors as may occur during the biennium. * * *

ARTICLE IV, Section 1. The President shall preside at the biennial convention, and at all meetings of the Board of Directors; * * *

Section 3. The Secretary shall keep the minutes of the biennial convention and the meetings of the Board of Directors, * * *

Section 4. The Treasurer shall be the custodian of all monies of the organization which shall be deposited by her in a bank designated by the Board of Directors; she shall keep an account of all monies received and all monies expended; she shall render an account at the biennial convention; * * *

ARTICLE XI. The By-Laws may be amended at the biennial convention by a two-thirds vote of the delegates present and without prior notice, other than the reading of the proposed amendments at two consecutive meetings.

Suggestions for More Effective Work

WITH the planning of programs for the coming year, we list here a few suggestions for and aids to effective work that have come to our attention recently.

The excellent backing which the Most Rev. Edward D. Howard, Archbishop of Portland, is giving the members of his local council is evidenced by the following notice which appeared in the *Catholic Sentinel* at the beginning of the club activity season:

"Official—As the Portland Deanery meets in the afternoon of every third Monday of the month, it would please us if all Catholic women's organizations would refrain from holding any meeting that will conflict with the time of the deanery meeting."

A new development in the field of Catholic Action comes to us from the Fort Wayne Diocesan Council of Catholic Women. A one-day N. C. C. W. School is being planned for diocesan and deanery officers and committee chairmen to be held at St. Charles School, Peru, Ind., August 10.

The plan is to open the school with a general assembly; then each diocesan chairman is to meet with the deanery chairmen of her particular group to outline a program for the coming year to insure uniform activity.

The president of the Reno Diocesan Council of Catholic Women writes that during the past year meetings have been held each month with diocesan chairmen for the stimulation of activities. This has proved effective not only in the carrying out of the work, but in addition the chairmen have become so interested that each is attending the national convention in San Francisco.

Some time ago we called the attention of our co-workers to the plan of the LaCrosse Diocesan Council of Catholic Women. With the coming in of a new president, many new members on the board and new committee chairmen, the president held a short "school" on the National Catholic Welfare Conference and on the National Council of Catholic Women. The summer months would be an ideal time for new presidents to work out such a plan for initiation at the beginning of the club activity season this fall. Well-informed workers are good workers.

N.C.W.C. Executive Lauds U. S. Housing Move

SAYING that "the need for a vigorous attack on our rural housing problem seems beyond all reasonable question" the Rev. Dr. Edgar Schmiedeler, O.S.B., director of the N. C. W. C. Rural Life Bureau, in a letter to Congressman Henry B. Steagall, chairman of the House Committee on Banking and Currency, praises the proposal for the housing of rural families of low income under the Senate Amendment to the United States Housing Act. The amendment proposes the appropriation of $200,000,000 exclusively for rural housing.

Citing the plight of the farm population with regard to housing, Dr. Schmiedeler says statistics show that "only half of all our farm houses are really in good structural condition" and that "it would take $3,500,000,000 properly to repair our present rural houses and replace buildings unfit for human habitation."

Such a project as proposed by the amendment, Dr. Schmiedeler goes on, should increase "employment in the building industries," improve "demand for agriculture products and bring returns to the farmer in the form of better prices for his farm products."

The letter adds that "few western European peasants live in shacks quite as ramshackle as those which house great numbers of the farm folks living in our Southland."

NINETEENTH ANNUAL CONVENTION
NATIONAL COUNCIL of CATHOLIC WOMEN
San Francisco, California, September 9-14, 1939

DEPARTMENT OF LAY ORGANIZATIONS, NATIONAL CATHOLIC WELFARE CONFERENCE

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